

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, DEC. 20, 1906.

NEW SERIES VOL. VIII. NO. 51.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 \$
 Cash by Nov. 1, 1907 \$
 Cash by Nov. 1, 1908 \$
 Cash by Nov. 1, 1909 \$
 Cash by Nov. 1, 1910 \$
 Name
 Church
 County
 Post Office

Yours for success,
 W. T. LOWREY.

We learn from the time we are born until we die. He who thinks he is an exception to the rule is to be pitied.—S.

On last Sunday, Dec. 16, the time of train No. 4, running between Vicksburg and Meridian, was so changed that it now reaches Jackson at 8:20, instead of 9:20, as before. This is the east-bound train.

Business conditions in the towns of South Africa appear to be going from bad to worse, and have led to rioting in Cape Town. The volunteer regiments were called out to suppress the trouble.

In the island of Cuba there is a great dissatisfaction which exists partly on account of the obligation to accept American currency as legal tender. They complain that there is not enough of such currency to meet the requirements of trade.

If a man's religion is of the right sort
 It will sharpen his faculties;
 It will quicken his energies.
 It will heighten his self-respect.
 It will give solidity to his character.
 It will enhance his usefulness.

—Success.

Rev. Q. A. Oats, for two years agent and manager of the Mississippi Methodist Orphan-

age, has resigned, with a view to re-entering the pastorate. Rev. W. M. Williams, of the Mississippi Conference, has been elected to succeed him. He is in all respects a worthy man.—Christian Advocate.

We wish for all our readers a merry Christmas, and pray the Lord to preserve the young and inexperienced from the tempter's wily snares. May God's toiling ones be able to throw aside all burdens, and joyfully rest on the day reputed to be the birthday of the world's Savior.

In this issue will be found an article from Dr. F. L. Fulgham, of this city, making some suggestions which are worth consideration. If such a thing should materialize, which is entirely possible, several other desirable things would follow. Some of these may be set out in these columns soon. Read what he has to say, and think awhile.

Rev. Theodore Whitfield, son of Rev. George Whitfield, of Clinton, made the Record office a pleasant call last week, on his way to see his father. He is pastor at Hayti, Missouri, where the Lord seems to be blessing his labors in large measure. We always welcome an ex-Mississippian back again, even if he can remain but a short while.

A meeting will be held at Braxton, embracing the 5th Sunday in December, for the purpose of disseminating missionary information and to create and intensify interest in the mission work. We were invited to be there, but a previous engagement will prevent. This we regret.

The series of meetings which have been in progress for more than three weeks at the Second Baptist church, of this city, closed last week. The results were very satisfactory. Pastor Price feels much encouraged with the outlook in his church.

Prof. Jas. H. Breasted, who has been in charge of the explorations conducted by the University of Chicago along the banks of the Nile, states that he found in the vast temple of Abu Simbel in Nubia, an illustrated account of the wedding of Rameses II. Using a specially constructed camera, he took photographs of the reliefs and hieroglyphics concerned with the account of the wedding.—The Golden Age.

We note that the Turkish government is objecting to the foreign postoffices in Turkey, charging that they are employed as a means of smuggling into the empire. These offices are under the control of Great Britain, Australia and France. The United States has no postoffice in Turkey, American citizens using the British postoffice.

The committee on time and place of meeting of the General Convention of the Baptists of North America, at a meeting at Dayton, O., Dec. 7th, voted to accept the invitation of the managers of the Jamestown Exposition, and of the Baptists of Norfolk, Va., and vicinity, to hold the meeting in the large Convention Hall of the Exposition, beginning

Wednesday afternoon, May 15th, 1907, and continuing throughout Thursday, five sessions; and that Thursday, May 16th, be designated as "Baptist Day" for a great reunion of Baptists from all parts of the land. It also voted that in connection therewith there shall be an extensive exhibit, chiefly of the higher institutions of learning under the auspices of the denomination in the United States and Canada.

Alice Hegan Rice's first serial story for young people appears in the St. Nicholas Magazine for December. After having read Mrs. Wiggs of the Cabbage-patch and Lovely Mary the public will look forward with much interest to each chapter of the story entitled "Captain June." An American lad's adventures in Japan is the plot of the story, and the same sunny humor that has characterized Mrs. Rice's books for older people is said to be in evidence in this story.

An important feature for merchants and manufacturers to note is the fact that the Japanese government constantly gives scientific assistance to its merchants and manufacturers; hence successful deception in the character or quality of goods cannot be carried out. The analysis of flour, for instance, is provided for by the government. The representative of an important flour-importing firm in Japan learned for the first time the fact that his firm had materially altered the quality of certain brands of flour, by a Japanese government report upon it.—The Woman's Magazine.

James Russell Lowell says "Low aim is crime." It is far better to have high ideals and never reach them than to aim at nothing and hit your mark. Let us be guilty of cherishing high ideals and even if we are a failure so far as the world has a say, if we do our very best, that is success. This old couplet by Herrick is none the worse for age:
 "Attempt the end and never stand in doubt;
 Nothing's so hard but search will find it out."

"To do thy will is more than praise,
 As words are less than deeds,
 And simple trust can find Thy ways,
 We wiss with chart of creeds."

To simply trust all the way, is far easier than we imagine. Put yourself in the hands of God and all is well. We grope about in the darkness and by grasping at the shadows we lose the substance. We have reached the zenith of our glory when we can say with an honest heart, "Thy will be done."

Let us live so that our deeds will be a fitting monument when we shall have left this world of toil and sorrow.

Christmas is nearly here, and at this time of the year our hearts are unusually tender and full of good cheer for every one.

There are homes where splendor will reign and the Christmas dinner will be the best in the land. And right at our doors there are those who will long for some little token of love from somebody. Let us hunt up those who are not so fortunate and bring good cheer to their homes.

BAPTISM.

My subject has been written about many times since our Lord received baptism at the hands of His fore-runner. It can never become a subject of no importance, and must not therefore be treated lightly. In the Christian system it occupies a unique place. Every denomination of Christians, in some way, practice what is called baptism. Just at this point, the Christian world divides. Many Christians go with you till you reach the water, but here there is a separation. The importance of a proper conception of this subject is seen from several considerations. Our Lord commanded His children to follow Him. He was baptized in the river of Jordan. Among His last commands He mentioned baptism for all disciples. The apostles taught that it was a picture of death to sin and resurrection to newness of life. They further taught that it presented, in wonderful symbol, the burial and resurrection of the Savior, thus presenting the central truth of our holy religion. It is my judgment that if all Christians would adopt Bible baptism, in five years all God's children would be one, and the Savior's prayer answered. It is my purpose in this article to offer some practical observations with reference to the word baptism.

Immersion is the only Scriptural act of baptism. This is plainly seen from the following considerations:

1. The common English version of the Bible, which is so deeply entrenched in the hearts of all Christians, is not the language in which the New Testament was first written. There are some people who seem to think it was handed down from heaven just as we have it. It is only a translation from the Greek, and not the best translation we have either. After this translation was given to the world, in 1611, much valuable information came to light from old manuscripts, which had lain buried in darkness for many centuries, and it became necessary to have a new translation. This was given by the very best scholars of England and America, 1881-1885. All who have studied our splendid Sacred Literature Course in the B. Y. P. U. lessons know how this was accomplished.

2. In the translations—all of them referred to—baptizo and baptisma—the original words for baptize and baptism respectively, were not translated, but were only Anglicized, or transferred, with an English termination. Why this was done it is not stated, but the fact still remains. This state of things drives us to a Greek lexicon, therefore, in order to obtain a correct definition of these terms.

3. If our Lord and the New Testament writers had desired us to use sprinkling for this ordinance they well knew a word which they could have used to express this idea definitely. The Greek verb rantizo means to sprinkle, and although it was used by New Testament writers a great many times, yet it never was used, even one time, in connection with baptism.

4. There is neither example nor command, in either the Old or New Testament, for one person to sprinkle clean water unmixed with anything else, upon another person for any purpose whatever.

5. If the Lord and the New Testament writers had desired us to use pouring for this ordinance, they had a word at hand, in common use, definitely understood, which they could have employed for that purpose, viz: Echoo, and although it is used a great many times in the Bible, it is never used in connection with baptism. There is neither example nor command in the Old or New Testament for one person to pour clean unmixed

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water upon another person for any purpose whatever.

6. There is a word in the Greek language, extensively used, employed 80 times in the New Testament and 42 times in the Old Testament—(Septuagint version)—and in every instance it expresses the act of immersion, or dipping. That word is baptizo. About 18 years ago a subscriber to the Western Recorder, of Louisville, Ky., offered a reward of \$1,000.00 to any one who would produce a single passage in the Greek, of either the classic or the New Testament writings were baptizo could be properly translated either sprinkle or pour. To this day no such passage has been presented. So that the word used always expresses an immersion. There is not a standard Greek lexicon that does not give the primary meaning of baptizo to immerse or its equivalent.

In another article I shall give the plain Scriptural arguments for the immersion of the believer in water by a proper administrator, for baptism.

Winona, Miss.

Martin Ball,

THE SHAME OF THE CROSS.

In the account that Luke gives of "Jesus on the Cross" the special features that are brought out emphasize his humiliation. Calvary is now an honorable term, but it was to the Jews another name for a place of execution, defiled by blood and a place where criminals met their doom.

As we ponder upon all the humiliating conditions and circumstances it becomes increasingly evident how utterly Jesus was divested of the reputation and honor that are dear to human ambition. His ecclesiastical enemies had their desires satisfied in destroying his name and influence over the people. In his being delivered to the detested and godless Gentiles and then crucified after their custom horribly, shamefully and painfully they put a brand on Jesus that spoiled Him for the nation's faith. The cross was to the Jew evidence of God's want of endorsement of Jesus. It proved to him that Jesus could not be what He claimed to be, as God would not allow his Messiah to have such an end. It put a curse on Jesus.

This branding of Himself by his own people, whom He loved and whose faith and honor He deeply desired, was one of the bitter ingredients in His cup which He could hardly receive and accept. He knew that it meant utter and permanent rejection by the ancient people of God. It made His name a hissing and byword to every son of Abraham. It made His kingdom seemingly impossible in their midst and it would require ages for them to escape from their prejudice and discern his divine mission. It is surprising that He wanted to know in Gethsemane if there could be no other way of fulfilling His service of salvation?

The cross also made Him disreputable among the nations. He was preached to the Gentiles as a man whom his own nation had cast out and defiled. It was not according to the ideals and standards of heroism among Greeks and Romans that a Savior of men should yield Himself up like a spiritless and weak creature to all the suffering of the cross. Why should a god-like being allow himself to be treated in such fashion. Helpless hanging on the cross did not appeal to heroic Greeks or strong Romans. "He was crucified in weakness." "He made Himself of no reputation."

The shame of the cross has largely disappeared in the popular estimation of Jesus. His moral grandeur is recognized and his passion and agony are discerned now as a pathway to superior grace and power. The shame

of the cross is, however, still felt in a keen way by those who make a personal attachment of themselves to Christ as Savior. Every disciple feels the sense of humiliation in accepting Christ as his actual Savior and Lord. The implication of weakness still inheres in Christian faith and obedience. It requires a moral struggle similar to that of Christ Himself to submit to the principles of the cross experience. The cross stands for submission and sacrifice and this is contrary to natural and personal feeling. Every man wants the proud satisfaction of saving himself and yields with difficulty to the acceptance of salvation as a gift through the service of another. Every man wants to have an easy and self-pleasing life in the world, but the cross involves him in submission and obedience to the will of God, possibly also in suffering and surrender of all that is dear and honorable. Baptism as a burial with Christ requires and depicts an utter self-humbling that is in the spirit of Christ and is the great Christian seal of sacrifice.

There is a glory in the cross such as Paul felt. It is not a natural state of mind but acquired by elevation above the judgment and favor of man and by escape from personal love of the world's esteem. There is power in the cross, but it is something not discerned until, like Christ, one emerges into spiritual experience and finds a certain divine power that overcomes the world.—The Watchman.

SOME THOUGHTS FROM THE FIRST PSALM.

All people desire to be happy. Most people are seeking happiness in some way. Many, who seek, are not happy, because they are looking to the wrong thing to give them happiness. Real happiness is God given. He, who gets it in the use of material things, uses these things as God directs.

God says, the man, who does not follow the counsel of the ungodly, who does not stand in the way in which sinners stand, who does not sit in the seat in which the scornful sit, but does delight in the law of the Lord so that he meditates in it day and night, is truly happy. Such a man is as sure of prosperity in his search for happiness, as the tree by rivers of water is sure of unwithered leaves, and an abundant fruitage in the time for its fruit. He may not have what the world calls prosperity, but he is happy. What are wealth, fame, and friends without happiness? If one is truly happy, he will have riches, reputation and friends; and will enjoy them all. He will be rich in faith, and an heir to an incorruptible, undefiled and unfading inheritance. He will have the reputation of being good. Those who are God's friends, will be his friends. Jesus says, "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me."

The righteous walk in the way that is right in God's sight. God's way is his way. He has substituted God's way for his own. Therefore, God knows the way of the righteous, approves it, and rewards him in it. Such a way shall never perish; for he, who walks in this way shall never lose his reward. He gets it when he pleases God. Ever after its reception he has it for use in time and in eternity. He also has, it as a memento by which to remember the giver of all good; and by which to remember the occasion of the gift.

It is quite different with the ungodly. One breath of God's disapproval will drive him entirely away from that of which he expects to get happiness. When God enters into judgment with him, he can not stand acquitted. He will not be allowed to stand with the redeemed, when their justification is fully

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made known to those at the judgment seat of Christ. He can not stand with them, when they enter into the bliss of Heaven. He will never be allowed to stand among the blood washed throng at the right hand of God. "The way of the ungodly shall perish." His way leads into that state in which he is separated from all that makes his existence desirable. O, to think of spending eternity without any thing that can give a desire to continue to exist! This is awful! Yet all who reject God's way, and follow their own way must spend eternity in this way. "There is a way which seemeth right unto a man; but the end thereof are the ways of death."

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

You may not regard yourself a great sinner, but, if you are ungodly, you can not spend eternity in the place prepared for the redeemed; but must spend it in the place prepared for the devil and his angels. In the judgment Jesus will say unto all the ungodly, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Mat. 25:41.

J. R. Sumner

Clinton, Miss.

MORE GOOD THINGS.

At our home last Saturday eve arrived another excellent box worth about \$25.00. This time it was gotten up by the good sisters of Salem church, near Shivers, Miss. It was well packed and showed great taste in the choice of articles which made up its contents. We had an intensely happy experience in unpacking it, not knowing where it was from till we made inquiry. It is said that there is more joy in giving than in receiving. If so, the happiness of the givers in this case must have been supreme. It is certainly pleasant for a pastor to be so kindly remembered by his people. God's richest blessings upon such thoughtful and kind people! Many thanks to every giver, and especially to those who took time to make solicitations.

C. E. Bass.

A WORD OF APPRECIATION.

Glading, Miss., Dec. 10, 1906.

Editor of The Baptist Record:

As our dear pastor, Bro. J. J. Walker, who has just finished a work at this place and will leave us soon, I wish to express our appreciation for what he has done for us. I write because I know there is no better worker nor a more devout Christian to be found.

I wish that success may attend him and his noble Christian wife's pathway wherever they may go and that God in his infinite goodness may spare their lives for many more noble deeds. They will be greatly missed, but God knows best. Our loss will be others gain. God bless them wherever they may go.

I remain, one of the flock,

(Mrs.) Alice Newman.

BRO. SUMNER AND FEET-WASHING.

By W. I. Hargis.

In recent issues of The Baptist Record Bro. Sumner took the position that the washing of the disciples' feet by Jesus took place at a social supper, somewhere, and before the Passover. He reaches this conclusion from what is said in the first verse of the 13th chapter of John, which reads as follows (revised version): "Now before the feast of the Passover, Jesus

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knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

Second verse (r. v.) reads as follows: "And during supper the devil having already put into the heart of Judas Iscariot, Son of Simon, to betray him . . . he riseth from supper and layeth aside his garments, and took a towel, and girded himself." etc.

The first verse simply states a fact concerning Jesus' knowledge of the near approach of his betrayal and death, and the further fact that having loved his disciples he would love them even unto the end.

John having made the above statement concerning Jesus at once begins to record the incidents immediately associated with the Passover supper, omitting any reference to the Lord's supper. Now, it is evident that on this occasion Jesus delivered to his disciples the words contained in the 13th, 14th, 15th and 16th chapters, and offered the prayer recorded in the 17th chapter. The last verse of the 13th chapter shows that this supper was eaten and the disciples' feet were washed on the evening of his betrayal. Peter in the 37th verse avows his allegiance to his Lord, but in the following verse Jesus says to him, "Verily, verily I say unto thee the cock shall not crow, till thou hast denied me thrice." Jesus has just closed that earnest, pathetic prayer recorded in the 17th chapter. "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, himself and his disciples." Jno. 18:1. The following verses give an account of the coming of Judas and the crowd he had gotten together to arrest Jesus.

Bro. Sumner, I think you are mistaken about the washing of the disciples' feet taking place prior to the last Passover of Jesus and his disciples.

It is not necessary to show that the washing of feet was observed as a social custom, and took place on this occasion in connection with a social meal, in a private home, to refute the practice of those who observe it as an ordinance.

The Lord's supper sets forth the death of Christ, and is a perpetual reminder of his second coming. Baptism sets forth, in beautiful symbol, the burial and resurrection of Jesus, by which his divinity was fully established, and an assurance of our own resurrection was guaranteed.

Now the teaching of these two ordinances is quite evident. They stand in the church as silent, but eloquent witnesses to the two great acts in the scheme of redemption—the atonement, and the resurrection. There is no place for feet-washing to come in as an ordinance. It could symbolize nothing, and could not witness to any specific act in the great work of redemption; and yet it could be made, as between any two individuals, a beautiful exemplification of humility or willingness to serve others, as occasion might seem to demand. But to put feet-washing on a par with the Lord's supper and baptism, is to either make too much of feet-washing, or too little of the Lord's supper and baptism.

REMINISCENCES OF THE MISSISSIPPI BAPTIST ASSOCIATION.

By T. C. Schilling.

Paper read at the late centennial meeting of the body and requested for publication.

It is peculiarly appropriate that the centennial meeting of the Mississippi Baptist Association should be held with one of the five

churches going into the organization of the body one hundred years ago. At that time the country was new and sparsely settled. The Indians were here in large numbers and the forests abounded with wild animals. Those were days of small things, but were the beginning of great things for the Baptists of Mississippi. Churches were few and far apart, and to establish the cause of religion in this unoccupied country required heroic effort. There were no railroads and few, if any bridges; and the men who preached the gospel traveled the length and breadth of the land on horseback, going through cold and heat, rain and sunshine. The difficulties were more numerous and more serious than we can appreciate at this time, but there was an abiding faith in God and his Word, and such a faith is always triumphant.

The minutes of Ebenezer church for July, 1806, show that Ezra Courtney, Mark Cole, Batson Morgan, James Mumford and Reese Perkins were appointed to attend a conference at Cole's Creek on Friday before the first Lord's day in August. The object of this conference is not stated, but it is presumed that it looked to the forming of this association. The Rev. T. M. Bond says they did organize that year, but published no minutes. The first published minutes date from 1807, making this the one hundredth annual session of the Mississippi Association. The first regular meeting was held with Bethel church, Bayou Sara, and the first two days were spent in public worship, concluding with the administration of the Lord's supper. Moses Hadley was chosen Moderator and Robert Tanner clerk. Thomas Mercer was appointed to write a circular letter for the next meeting, a custom which prevailed in the association for quite a long time.

It is worthy of note that the early churches in this country exercised a firm discipline over their members, and insisted strenuously on personal piety. One brother in a certain church attended a horse-race, giving lawful business as an excuse. He was excused, but was sharply reproved for his conduct. Charges were brought against another member for failing to pay an account, and at the following conference the debt was reported settled. A charge was also preferred against two members for going to law with each other. A committee was appointed and the matter adjusted. A sister was excluded, being charged with "having departed from the truth."

In 1808 the association recommended to the churches that notice should be taken of any improper treatment of their members toward their slaves; also that the heads of families should maintain family worship.

In 1809, notice was given of a certain impostor, one James Garnet, claiming to be a minister, but whose conduct is described as being "base and wicked."

In 1810 the body met with Ebenezer church, there being seven churches in the association at this time. A query was received from one of the churches to this effect: "Is the washing of the saints' feet a Christian duty or not?" which was answered in the affirmative. The amount of money reported that year was \$24.87. Richard Curtis, the first Baptist preacher in the State, was a regular attendant at the meetings of the association, but never held any office in the body. It is learned incidentally through the Rev. Mr. Shaw, a Presbyterian minister, that Richard Curtis spent a night once at the home of Mr. Shaw's grandfather; that he held services with the family, and for this Curtis was imprisoned two weeks.

(To be continued.)

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DOMINANT FORCES.

In every community, in every country, humanity is divided into distinct classes. Every man, woman and child of intelligence just as naturally aligns himself in the one or the other of these classes as do animals of the lower creation seek aggregation of their own kind.

In the economy of human disposition, the chief incentive is the pursuit of happiness. This is as it should be and is in perfect accord with the teaching of Holy Writ. Otherwise, what mean the promises so oft reiterated that blessed rewards await the man of righteous life, while despair is set before those who do not heed the Master's injunctions?

Granting the accuracy of this statement, it is interesting to note how this very principle has divided the human race into these three grand divisions.

We will first notice the man who casts his conduct of life along lines of least resistance. By thus doing, he argues that what others do is no concern of his, and he is perfectly satisfied to move among his fellows without interesting himself in the least as to the effect he might exert over them for good, should he make the welfare of those about him of deeper concern. This same man is also willing, when any strenuous method is to be applied looking to the weal of his community, to let some one else do the work, neither abetting nor offsetting, one way or another, lest showers of unpopularity redound upon him. He is just waiting to let others do as they please, while he glides along and emphasizes to its fullest the verb TO BE personified. He seems to forget that his very indifference may be the clog which prevents the smoother running of his neighborhood's economic machinery, and that his mass of dead weight may be able to reverse the wheels of progress, and that in the wreck he too must be destroyed. This man just looks upon the world as a very good place for one who is "not too unlike his neighbors to enjoy it or too unlucky to get some of its good things." He just lives in a state which is called apathy, "a sort of moral inertia, the absence of all activity or energy."

Antipodal to this class is the man who is

ever on the alert for an opportunity to strike. Nothing is ever satisfactory to him, and he undertakes to reform the world by relentless abuse. He consumes his energies in a flame of invective, and in old age he awakes to the sad realization that he has wasted his forces in useless oppositions, instead of catching step and keeping pace with the movement of the world, whereby he might have his share in its successful direction.

The chief characteristic of this kind of man is that he is blind to his own faults. If the invective which he so freely directs toward others were turned upon him, he would feel that he was treated with hard and unfair imputation. If such a man should really and earnestly pursue virtue, he runs the risk of hearing the charge that he strives to excel not so much for the sake of the good he may do, but for the personal joy of outstripping others in the race. He does not so much grieve at the defects of others, as he rejoices in his own perfection.

Self-love is another characteristic of this antagonistic nature. He gets himself between the world and himself, and so finds it exceedingly difficult to note in others anything good or excellent. He must run counter with some one else, before he is really conscious that there is doing anything outside himself. But being made conscious that there are things outside himself, he sets to work to batter down the opposing battlements. This being a daily experience, he naturally forms the habit of opposition, and before he is really aware of it, he becomes a chronic critic, and wherever he goes, he has his rapier in hand ready for a combat, and by reason of much training he has decidedly the advantage over less belligerent natures.

This man never has a well defined reason in his conduct. He is a living illustration of that strange paradox, "being capable of reason, yet incapable of exercising it." Thus blinded he is unable to see "that a relation belongs to two ideas." In fact, he does not see two ideas at any one time, so he can not consider relations. Having his hand against every other man's hand, he lives in a constant state of antipathy, "a natural contrariety or opposition to anything."

Of the two classes of people thus noted, the second is by far more desirable than the first. If by chance the antipathetic man should be turned into the right way of thinking, he will fight just as energetically for the right as he once did for the wrong. The life of Paul forcibly illustrates the truth of this statement.

There is a third class whose feelings are spread out around the heads and hearts of their fellow sufferers in a loving, helpful way instead of around their feet to be ruthlessly trampled in the dust. A man of this class does not ask to be "released from the kind charities" of his neighbors. This man is unwilling to be left out of bearing his share of his community's burdens, and by his help brings peace and joy to those with whom he is associated. This man wins such power over the hearts of his fellowmen, that his will becomes law and conduct as a model. This man meets his associates with smiles and frankness, instead of suspicion and defiance and is willing to share the common "stock of wisdom and happiness" with the world, making his life a living illustration of that lofty philosophy that "as the sun disdains not to give light to the smallest worm," so there is none so small or weak as not to claim and gain his love and outstretched hand of mercy. This man is greatest, because he is the best. He is best, because his kind heart and helpful hands have laid tribute on the greatest number of human souls. This man has attained to the incomparable pleasure

of "standing on the vantage ground of truth," and with his illuminated vision, is not only able to see the "errors, and wanderings, and mists, and tempests" of others, but is willing to serve and strengthen those less fortunate. This man, having in his heart the welfare of all, lives in a constant state of perfect sympathy, or "fellow-feeling," making real the thought that "by this passion we enter into the concerns of others, that we are moved as they are moved, and are never suffered to be indifferent spectators of almost anything which men can do or suffer." This man is he who harmonizes his own soul with that Great Soul that so loved the world that He was willing to die that men might live.

OUR BRETHREN IN DISTRESS.

During the great storm that raged throughout the State, in September, commerce suffered greatly. Included in the wreckage were about a dozen Baptist church houses; and, as has already been stated in these columns, most of the buildings destroyed had been built in part at least by our Convention Board. They were in localities where the churches were very weak. The brethren did what they could in helping to build these houses. They are still willing to contribute to the extent of their ability in rebuilding their houses of worship, but they are less able now to help than they were before. Then they gave all they could from building up their own homes, being left in a depleted condition. Now, added to their great strain in building up their homes and churches, they have sustained losses from the storm. By the time they repair their own losses, there is very little left to put into new church buildings. But notwithstanding their disadvantages, they will do all they can to rebuild their churches, but after they have done all they can do, they will lack much of being able to replace their houses. Now will not every one who reads this statement send something, however large or small, to Sec. A. V. Rowe, Winona, to help these needy brethren? More! Will not every pastor give his congregation an opportunity to give something to this worthy cause?

PELOUBET'S SELECT NOTES.

Now is the time to order this valuable help for Sunday school workers. We are just getting in a large supply, and can send the books out any day ordered. Compared to the great value of this help the price is very small, only \$1.10, postpaid. Let your orders come at once. They shall receive prompt attention. Also we have on hand a fine line of Teacher's Bibles and Sunday school helps. Give us your orders.

The Baptist Record.

TEN DAYS MORE.

The time is almost out for raising the \$75,000.00 on endowment. Only ten days remain—and these in the Christmas holidays. Let every Baptist in the State see to it personally that when Jan. 1, 1907, arrives he has done his conscious duty in his gift to the endowment. It would be tremendous odds against us, if we should come short; but we must not come short. For every three dollars we come short the endowment will lose four. But the immediate financial loss would be small compared to the bad moral effect upon the educational situation. If every one will do his duty, there will go up from Baptist ranks after Dr. Lowrey's announcement in The Baptist Record in the first issue in January, a great shout of triumph and gratitude.

EXPRESSIONS.

Dear Record:

Our Thanksgiving service with Spring Hill church was held on the first Sunday in December. I am glad to state that the congregation was good. We have a good Sunday school. Brother Frank Rea is superintendent; Brother M. B. Yates teacher of the advance class. There was a fine interest in the Sunday school which was manifested in the entire service, closing with a contribution to the Baptist Orphanage—cash \$16.15; other things, \$14.73, total \$30.88.

J. H. Purser.

APPEAL.

Owing to unprecedented rains during the months of June, July, August and part of September, a large part of the northern districts of Kiangsu and Anhui provinces was flooded. The flooded districts are estimated as covering an area of 40,000 square miles, supporting a population of 15,000,000. None of the crops have been gathered. All the necessities of life have already (Nov. 1st) doubled in price. Thousands of houses have been destroyed. Thousands of people are already living on one meal a day, and often this meal is composed only of gruel and sweet potato leaves. Tens of thousands have left their homes to beg elsewhere. Some throw their children into the water and then commit suicide. Many are selling their children for almost nothing. The farmers are selling their work animals to buy food, and have no wheat to plant for next year's crop.

Unless relief be given, from eight to ten millions of these people will soon be face to face with famine and fever. The provision

which the Chinese government has made to meet these needs, even were it honestly administered, is woefully inadequate, allowing only 25c silver for each individual in need. From recent information in the Shanghai papers the officials are forcing the famine sufferers, with gun boats and soldiers, to remain in the flooded districts while failing to provide them with the food they must have or starve in their desolate and foodless homes. The N. C. Daily News reports that 10,000 families were compelled to remain in Nauchoufu alone, the officials promising to feed them. That the help rendered by the officials is inadequate is shown by the serious disturbances in that section, the people saying they might as well die by the sword as starvation.

When it is remembered that there is no hope or relief from famine before the ripening of new crops next June, it is feared that the larger part of these millions in the flood country will be affected by the famine and the conditions will be indescribably awful. The need is urgent and acute suffering has already begun.

We appeal to the humane sympathy of all Christian and philanthropic people to help us feed these suffering fellowbeings.

The North Kiangsu—Anhui Famine Committee.

M. B. Grier, Pres. Miss., Hsuehoufu, B. C. Patterson, So. Pres. Miss., Suchion, Dr. S. Cochran, No. Pres. Miss., Huaiyuen, J. B. Woods, So. Pres. Miss., Tsingkiangpu; J. B. Trindle, No. Neth. Miss., Yangohow; L. W. Pieroe, So. Bapt. Miss., Yangohow; W. C. Longden, No. Meth. Miss., Chinkiang; A. Sydenstriker, So. Pres. Miss., Chinkiang; J. E. Williams, C. I. M., Chinkiang; M. J. Walker, Scotch Bible Soc., Chinkiang; T. F. McCrea, So. Bapt. Miss., Chinkiang.

Corresponding Sec. and Treas.

A WORD.

Allow me space, please, in the Baptist Record to express my hearty thanks to the good people of northeast Mississippi who took part in the Thanksgiving offering for the Baptist Orphanage. Our car went forward well filled with supplies. The total value of the gifts was estimated at \$800.00. It will be impossible to give a complete list of the donors, as quite a number of boxes come in from unknown sources.

Baldwyn led with \$150 or over. Then came Corinth—I am using round numbers—with \$125; Tupelo \$100; Mt Olive \$50; Ripley \$40; and the following with various amounts: Pontotoc, New Albany, Chalchbeatl Renzi, Hinkle Creek, Booneville, Wheeler, Guntown, Saltillo, Pleasant Ridge, Amory, Nettleton and others perhaps who sent boxes without reporting the fact to me. Bro. R. A. Kimbrough rendered valuable service.

The M. & O. and A. & V. railroads hauled the car free from Corinth to Jackson.

The Frisco and the M. J. & K. C. hauled freight to Tupelo free of charge. The railroads deserve special thanks.

Your Bro. etc.

J. S. BERRY.

Dec. 17th, 1906.

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Fifth Sunday meeting of the Columbus Association will be held with the Pheba church, 18 miles west of West Point on Southern road, commencing Friday night, Dec. 28th and continuing through Saturday and Sunday. All churches solicited to send representatives. All visitors will receive a cordial welcome. All who will come to notify the undersigned committee or just come on anyway.

W. R. RITCH
J. S. WOOTEN
C. B. CLIFT

Rev. N. W. B. Bacon goes to Grenada to become pastor of the First church there. Bro. Bacon is one of our best preachers and Grenada one of our best churches. This combination ought to bring fine results.

The article "A Defense of Lead Kindly Light," in our issue of the 6th inst., is attributed to "N. W. P. Bowen." Of course it should have been N. W. P. Bacon.

GENTLENESS.

Prov. 15:1

After Mr. Harvey produced his wonderful steel plate armor, inventors of projectiles endeavored for some time, in vain, to make a shot that would penetrate it. The hardest, toughest shots would be destroyed on impact with the face of the plate. By an extraordinary and paradoxical device a shell was finally rendered capable of passing through a ten-inch Harveyized plate. The inventor simply placed a cap of steel on the point of the shell.

It is human impulse to meet wrath with wrath, hardness with hardness; but both in morals and physics experience proves that a little gentleness accomplishes more than unyielding rigidity.—Rev. C. J. Dole.

PARDONING POWER.

The career of a remarkable adventuress has lately been checked in Cleveland. During the past decade she has succeeded in securing about a quarter of a million from individuals and banks. Because of loans made to her, banks are on the verge of ruin, carrying down with them the savings of many a lifetime of toil. Elderly persons face age penniless, and youths must leave college for lack of funds.

It has transpired that some fourteen years ago this woman under another name was convicted of forgery and sent to the penitentiary for ten years. She remained there about three years and then the governor was persuaded to pardon her. She was thus set free to pursue her career of rascality. It would have been a greater mercy to herself, as well as others, if she had been kept in the penitentiary. Unlimited pardon from punishment is not always true mercy.

"UNKNOWN."

In storms of death through charnel gloom
They fought, and faced war's dreadful doom,
And held above the bloody sea—
A nation's hope 'till all was lost!
Their lives, their names for you and me—
Is what their grand devotion cost.
And now, 'mid wrecks of battle sown,
Our country's heroes sleep, unknown.

'Tis sad to see, amid the fight,
The brave go down for home and Right—
Sad when the hero leaves a name;
That's cherished through memorial years,
And emblazoned on the scroll of fame;
ut Honor sheds her saddest tears
O'er martyr forms, by battle sown,
In long, red trenches, marked, "Unknown!"

And sadder still, the hearts that bled!
By anguish rung—tears that were shed
'Mid shadows of that doomful time,
For those who never did return
From fields, where Carnage rode sublime,
Whose hero hearts had ceased to yearn
For home and loved ones—slept alone,
In battle trenches, marked, "Unknown!"

"Unknown?" No, they are a part
Of Glory, and in every heart,
That beats in sympathy and love,
For all that's noble in our race—
They live, and angels bend above,
With an eternal record trace
Of every name—forever in the Light
That storm or change can never blight!
—Waifs from the Wayside.

A MATTER OF HEALTH



ROYAL
BAKING
POWDER

Absolutely Pure
A Cream of Tartar Powder,
free from alum or phos-
phatic acid

HAS NO SUBSTITUTE

CHRONICLES

L. A. D.

In the matter of Sunday schools, East Mississippi came prominently to the front soon after the war. The General Association was doing general missionary work even before the State Convention began operations; and as early as 1879, appointed a special lecturer and organizer. It also engaged in the colportage work.

The Sunday school at the First Baptist church, Meridian, started in May, 1865, with four nominal teachers and three pupils, and its membership in January following was only 35. At the end of another twelve months it was 100, and then began a marvelous increase; till 1872, it enrolled 624; being more than double the membership of the church. Few schools in this day can show such a remarkable record.

There were no graded lessons then, and no separate apartments for classes; not to mention "helps" of all kinds. We had the old style question books, and the Bible, with the pupils on long straight benches—sometimes without backs. Changes are not always improvements; the substitution of "quarterlies" at recitations, for the Word, is to be greatly regretted, and the introduction of so-called responsive reading. Further, the neglect of having Scripture verses committed to memory.

On the other hand, there are some old ideas that should be discarded; because not in strict accord with the teachings of the New Testament. For much has been borrowed from the customs of Christendom. Ordinances are called by other than Scripture names; such as "communion" for the Lord's supper; preaching "sermons", instead of the Gospel, and using the title "Rev." Baptists ought to return to the simplicity of the Word, without any incorporations from Judaism, heathenism, or scholastic.

Church buildings should be planned for convenience, and adapted for legitimate work; not for outward show, nor for display or oratory. The whole church should be in the Bible school, and the prayer meeting; while the pastor is to instruct and lead in the other services, in order that the membership may engage in every good work. Teaching is the leading injunction in the "great commission", and is to begin with the child and not stop there—to "every creature".

Christianity demands no "temple", and does not authorize cathedrals. It does not prescribe ritualism or set forms; not even the "model" given by the Savior for prayer was enjoined for use; further than as a model. Nowhere does it require the teaching of "the law of Moses", but the commandments of Christ. Hence the decalogue is not part of the new dispensation; for we are "not under the law", but under grace.

Much controversy would be avoided, if we should always stick to Bible names. For example, the Lord's supper is not "communion" in the common acceptance of the term: it has nothing to do with Christian fellowship. It is a memorial service, spiritual communion with Christ. Out of the personal communion idea, has grown the creation of "individual cups"—What will it be next?

Baptists lose ground on all compromises; they should be consistent and courteous; upholding "the truth in love", while remaining firm in their convictions. It should be borne in mind that most people have opinions; few have convictions.

THE BAPTIST RECORD.

MY NEIGHBOR'S LITTLE BOY.

When the birds sang sweet and the roses bloomed

A sorrow came my way,
A stinging sorrow that touched my heart,
And lingered many a day.

But the whispered "peace, be still", it soothed

The heart that seemed robbed of joy—
'Twas only the angels that sweetly claimed
My neighbor's little boy.

'Tis true that his tender childish heart

My unfeigned love had won,
But, ah! the trusting soul is trained
To say: "Thy will be done."

I was proud of my neighbor's little boy,

For his was a spirit true;
And I pictured a future bright for him
When he to manhood grew.

I fancied he'd join the workers brave,

And gleam in the fields of love,
Where reapers the sweet old story tell,
A cause divine to prove.

To a tender memory my sorrow has grown,

And my heart knows peace and joy;
And life is "brighter far for having known"
My neighbor's little boy.

Ada Christine Lightsey.

SOME REFLECTIONS.

Dear Record:

I have not troubled you with an article for a long time, and perhaps will not for a long time again.

As many of my brethren and friends over the State know, I have been unable to read, most of the time, for the last fifteen years—owing to cataract.

I still continue to preach, however, my wife reading to me, and I committing my Scripture lessons, so as to recite them from memory. I never enjoyed preaching more, than during this period, and hoped to preach as long as I live, especially every Sabbath. I have had a little throat trouble, for twenty-five or thirty years, and had the gripe about fifteen years ago. Last May while attending the Southern Baptist Convention at Chattanooga, I took a severe cold which resulted in the second attack of la grippe.

I became very susceptible, and took cold frequently, and during the month of August while preaching in protracted meetings twice a day in very hot weather, my vocal organs became seriously involved, and I have not been able to speak above a whisper for some weeks.

From a human standpoint, this is sad indeed. To think of sitting in constrained idleness, and silence, while the bright Sabbaths come and go, in which otherwise I might be preaching to multitudes of people, seems too much.

My eye-sight, taken years ago, and now my voice, it seems that there is but little left.

"The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Job 1:21.

I shall see, I doubt not, why, and how this was all for the best.

"When we see face to face and know even as we are known."

I began preaching nearly forty-seven years ago, and the term of my pastoral service, extends over a period of more than forty years. In this time I have preached to many churches, both in the country and in the towns, was pastor at Macon, West Point, Okolona, and a number of smaller towns. Was pastor at Mayhew fourteen years, at Montgomery church

fifteen years, Harmony sixteen years, at Hope-well (the church where I first joined when I was a boy) eighteen years, and at Siloam about twenty years.

I have enjoyed many precious meetings, and baptized many persons; still the results of my ministry seem very meagre. I feel that I could and should have accomplished more than I have. Still I am consoled, that I have tried to be faithful.

I have had my day, and on the whole, it has been a good day.

I have enjoyed good health and spirits, and fared better than most of my fellows. The doctor thinks that my failure of voice will only be temporary, but of course he does not know certainly, but be this as it may, I am in the hands of God, and it is all right.

I love my brethren, and especially my brother ministers. I send you all by this letter a cordial greeting, and a hearty God-speed in your work.

I hope you will think of me sometimes, brethren, and pray for me.

While most of those with whom I began ministerial work have gone to their reward, still a number of them remain.

May God bless you, my dear brethren. Then I am thankful, and hopeful for you, a great multitude of strong, well-equipped younger men, who have enjoyed better opportunities, and are able to do a greater work, than many of your predecessors. I bid you all an affectionate farewell, and I shall be glad to see or hear from any of you when opportunity offers. I have given up all four of my churches.

Your brother,

H. J. Van Landingham.

Scottsboro, Ala., Nov. 30th, 1906.

Tennessee Valley Fertilizer Co.,

Florence, Ala.

Gentlemen:—

This year we bought your fertilizer which we used under our cotton. It gives us pleasure to say that the goods gave us entire satisfaction in every way. Our cotton made much better than with any other we have ever used. We unhesitatingly recommend your goods to all cotton growers.

Yours very truly,

J. H. Terry.

BLOSSOM, TEXAS.

By J. F. Hailey.

A short while ago I resigned my position at Bryan and am now pastor at this place. This is the church that called Brother L. R. Burrell. Every one speaks of him in terms of highest praise. There has been some friction since he left, but every one seems ready to move out now. I preached my first sermon Sunday. Three additions, and the women out for a box for the orphans.

There is a great dearth of preachers in Texas. I could place a good man on this road, if the people knew him. I shall have enough to do to keep two men busy, if I look after half the work in my own diocese. I am glad to have plenty of work.

This place has a number of mineral wells and is beginning to make some reputation as a place to get restoration of health. This is also developing into a fruit-growing country. The people are social and hospitable.

Dec. 20, 1906.

A GREAT TRI-STATE BAPTIST HOSPITAL IN MEMPHIS.

At a representative meeting of Bro. Potts's church last night it was the unanimous and enthusiastic decision that a great Tri-State Baptist Hospital should be built in Memphis. Bro. Hurt reported that the sentiment in the city was ripe for it, and Dr. Sanford of the faculty of the College of Physicians and Surgeons reported that the faculty of that institution are prepared to donate a \$30,000 site for the hospital.

Talks were made to the proposition: "The need of such an institution," "The possibility of such an institution," "Will the hospital pay?" "How will such an institution benefit the Baptists?" After this there was general discussion in which nearly every man present took part, and the only note heard was one of confidence—and determination to build.

The good women had prepared a splendid luncheon and declared themselves to be in hearty sympathy with the movement, and to be at the command of the committee to forward it in every way possible.

The committee, with Bro. Hurt as chairman, was instructed to accept at once the generous offer of the College of Physicians and Surgeons, and to begin definite plans for carrying the enterprise to success.

Every one present seemed to feel that it was a great opportunity and that the smile of God would be upon it. Every one felt that Memphis is the place for the hospital, and that now is the time to build.

A. H. Ellett.

The Man With a Message.

It must be conceded that a person's greatness is best measured by the purpose which dominates his life. We might, on this basis, say there are two well marked types of men. One, which represents the larger part of the human race, seeks selfish ends. I do not mean to say these are bad people; for no man or woman is wholly bad. There is, I believe, enough of good impulse in the wickedest man to respond in some measure to the appeal of justice and purity. Yet many have not the power within themselves to rise above adverse environment. This part of humanity seeks all things for itself and is seldom moved by natural and unprovoked desire to give of its best treasures of heart or hand to others. The representative of this class asks, "Am I my brother's keeper?"

But there is another portion of the children of men who feels a call, and delights in it, to bestow upon others of that which it has received. It is moved by love and delights to serve. Yet in many of the individuals of this class self-interests predominate and none is entirely unselfish. But in their hearts is the ever recurring desire to make their lives ones of usefulness. This is the characteristic of Christian people. However, I do not want, in the scope of this article, to put the unsaved and the saved in these two divisions of "humanity", respectively. So much by general statement.

He is the highest type of the last named class who has something definite to give his fellow man, and the abiding purpose to bestow it. The noblest character, it seems to me, is the man who brings a helpful message to the world and is faithful in delivering it. If the message is of infinite value and urgent it becomes to him an inspiration. It dominates and determines the course of his life. The great men of all time who have left their impress upon the

THE BAPTIST RECORD.

world, felt called to a certain work and devoted their lives to its accomplishment. These are they who have contributed to the world's progress and enlightenment. Whether as scientists, artists, philosophers, authors or preachers of righteousness, they have contributed to the dominion of Truth. Perhaps, they were not all correct in estimating the importance of their tasks, but to each his mission was of supreme importance.

If the judgment of the great minds of the past nineteen centuries is to be given weight, if its influence upon the world is of value as evidence, if there is a living God and the Bible is His expressed will, the gospel of Jesus Christ is infinitely the most precious message ever given to fallen man. Every Christian feels a desire to give the gospel to others, and this desire becomes a ruling passion in the hearts of some. Are these divinely called? Is the commission personal and direct from God? The call of the prophets was. It is indeed interesting and instructive to study God's direct call to Moses, to Isaiah, Samuel and the other leaders of religious work, the history of whose achievements we have. The call of Christ's apostles was direct and personal. While "God never attempts to make a wagon spoke of a piece of pine timber"; that is, He never calls a man to a work for which he is by nature unfitted; yet it is evident that God some times calls one to a task against his will and far removed from the sphere of his training; calls him from his old manner of life and the pursuit of a cherished ambition. There is at least something in such a fact unlike the conduct of mercenary or self-seeking motives.

Whatever else may be said, the man who bears upon his heart and lips a really helpful message to struggling humanity, renders a service that is seldom rewarded in time. He who is devoted to the cause of eternal truth deserves much of his fellows, and in future years they will rise up and call his great.

W. D. H.

In the death of Dr. A. E. Dickinson, which occurred at his home in Richmond, on the 27th of November, the Baptists lose a distinguished minister and editor. He has been connected with the Religious Herald editorially forty-one years. Before his death, he and Dr. R. H. Pitt jointly owned and edited the Religious Herald. Now the entire management goes into the hands of Dr. Pitt, who realizes that he enters upon larger duties and responsibilities. One by one our aged and useful men pass over the River.

No state of society is sound that contains thousands of idlers.—Rev. F. W. Avebury.

EBENEZER.

The good people of Ebenezer and vicinity made the pastor of the Baptist church feel very grateful by presenting him with a nice overcoat, and making a liberal contribution to the Orphanage the second Sunday in December.

We ask the prayers of God's people that He may bless us in our next year's work.

Yours fraternally,

L. I. Thompson.

AN EXPRESSION.

Through your columns I wish to thank the Central Association for conferring upon me the honor of vice-president of Woman's Workers in their bounds.

Also to say to the mission societies and to those ladies whose church has no society but would like to organize (if there be any), as much as is practicable, I am at your service to aid you in the furtherance of the Lord's work.

Call on me for assistance when I am needed. I wish every church in this association had meetings like we ladies in Clinton. When the society is over we feel we have been to a spiritual feast.

There is one difference in the effect of the carnal and spiritual feast.

The participant of the former feels the need of no more food at the close of the feast, while that of the latter wishes they could feed the soul on and on throughout the endless ages of eternity.

Mrs. G. L. Johnson Sr. knows how to prepare those excellent spiritual feasts and has one a week for the ladies of Clinton.

But the ladies of today do not differ from those of Christ's time in one respect, namely: The majority to whom the invitation has been extended render excuses and thus starve the soul and quench the spirit.

Yours in the work,

Mrs. J. A. Lee.

Clinton, Miss., Nov. 27, 1906.

STORM SWEEPED CHURCHES.

I find much sympathy for our brethren who lost their houses in the great storm of September 27th. Many churches have already taken collections for the purpose of helping to restore them. Many others have not waited for the church collection, but have given practical direction of their sympathy by sending individual contributions. The givers seem to have great pleasure in the opportunity thus to help our brethren. To make this effort as effectual as possible will require a concerted effort that will reach our people in the aggregate far and wide over the State. We have appealed to our churches to make their first meeting of the New Year a day for special giving in this direction. I am not much on averaging contributions, but I do think this cause is of such a nature that we might look at it from this standpoint and see what the men and women that do things could accomplish if they would just all take hold. We have about 1,500 churches in the State. Five dollars each from these would amount to \$7,500.00. Is there one of them that could not give that much? One thousand could give easily, joyfully, ten dollars each. Five hundred of the would easily give to this cause twenty dollars. Two hundred and fifty of them could just as easily give forty dollars each. One hundred of them could wipe the entire amount out by giving \$100.00 each. I leave this average with my brethren and ask them to join one or the other of them. I find that of those who have sent the average is about \$15.00, and these represent 41 churches and individuals leaving out the amount contributed in associational collections. Let the effort be State wide. Brother pastors see that your people have an opportunity to help in this good work. It will be a blessed experience with which to start the New Year. I would suggest that we take as a motto those words of Holy Writ from the lips of our Lord, "Therefore all things whatsoever ye would that men should do to you, do ye also to them."

A. V. Rowe.

NOTICE OF TRUSTEE'S SALE.

I, R. P. Willing, Trustee, under the provisions of and by virtue of the authority conferred upon me in a deed of trust made by G. E. Matthews & Son, G. E. Matthews and Jno. P. Matthews, to R. P. Willing, Trustee, on the 26th day of December, 1905, to secure a certain indebtedness to the Capital City Bank & Trust Company of Jackson, Mississippi, and which said deed of trust is recorded in Deed Book 47, page 49, in the Chancery Clerk's office of the first district of Hinds County, in Jackson, Mississippi, and in Deed Book 60, page 16, in the Chancery Clerk's office of Rankin County, Mississippi, will on the 14th day of January, 1907, offer for sale, and will sell at public auction for cash to the highest and best bidder, at the front door of the court house in said County of Hinds, First District, in the City of Jackson, during legal hours, to-wit: between the hours of 11 o'clock A. M. and 4 o'clock P. M., the following described lands and personal property situated in the State of Mississippi, to-wit: "Lot No. 2, in Sec. 30, being eighty (80) acres more or less, and the S 1/2 of Lot 5, and Lot 6, in Section 31, being one hundred and fifty-seven (157) acres, more or less, all of said lands being in Township 4, Range 1 East, in Rankin County, State of Mississippi, and containing in the aggregate two hundred and thirty-seven (237) acres, more or less," and "the timber now standing on the following lands, situated in the County of Rankin, State of Mississippi, to-wit: 120 acres more or less in Township 4, Range 1 East, belonging to W. A. Herrin, and bounded on the north by lands of Jesse Milligan, on the east by lands of Mrs. Walker, on the south by lands of Guy Herrin, and on the west by lands of —, Herrin, being the timber which C. D. Gibbs has this day conveyed to said G. E. Matthews & Son. Also the following described personal property, situated in the County of Hinds, State of Mississippi, to-wit: "One Erie City Engine, 11x16, 45 horsepower; one Erie City Boiler, 50 horsepower; one saw-mill with top-carriage saw, cut-off saw, and fixtures, and all belting, shafting, pulleys and fixtures belonging to all of the said machinery, aforesaid, said machinery having all been purchased by said G. E. Matthews & Son of C. D. Gibbs, and being now situated at Byram, in said County of Hinds, and being all the machinery of like description belonging to said G. E. Matthews & Son, in said County of Hinds; also one black mule 7 years old, named John; one iron-gray mule, 7 years old, named Kate; one grey mule, 10 years old, named Dina; one Bay mule, 8 years old, named Kit; and six (6) yoke of oxen, being the oxen bought by said G. E. Matthews & Son of C. D. Gibbs, and being all the oxen now owned by said G. E. Matthews & Son. Also one eight wheel log wagon, one four wheel log wagon, and two iron axle lumber wagons, being the wagons bought of the said C. D. Gibbs by the said G. E. Matthews & Son, being all the wagons of like kind owned by said G. E. Matthews & Son, and now in their possession. Also one Surfacar, 12x24, being the only surfacer owned by the said G. E. Matthews & Son, now in their possession, in the said County of Hinds, and all other machinery and fixtures of every nature and description belonging to the said G. E. Matthews & Son, and situated in the said County of Hinds, now in their possession. Also all that part of the parcel of land in the City of Jackson, Hinds County, State of Mississippi, known as 10 acre Lot No. 3, South, conveyed to G. E. Matthews by the deed of Galen Humphries and Nancy N. Humphries, his wife, of date Dec. 30th, 1898, recorded in deed book 32, page 34, of the records of deeds in the first

district of said County of Hinds, to which reference is hereby made for an accurate description of said land.

R. P. Willing,
Trustee.

THE STORM-SWEPT CHURCHES.

As already announced, our Convention Board passed a resolution asking all our churches to make an offering at their first meeting in the New Year for the churches injured by the recent storms.

There is danger that we let good intentions take the place of action in this matter. O yes, everybody intended when the news first swept over the country to help these unfortunate churches, but how many of us have actually done so?

Of course the immediate temporal needs of the sufferers have been met, and if there had been no personal losses the members of these churches could in most cases repair and rebuild their churches themselves with a little help, but the situation demands liberal and speedy help from the more fortunate churches.

If we were moved by the Galveston flood and the San Francisco earthquake, we ought to be responsive to the need and misfortunes of our brethren in the midst of similar disasters within our own borders.

Brother, why did the storm-cloud pass by your home and your church? If you have any gratitude to God for thus sparing you and yours, express it in a liberal thank-offering at the first meeting of your church in the New Year. If your church does not make an offering, send a personal contribution to Bro. A. V. Rowe, Winona, Miss.

W. F. Yarborough.

OUR EVANGELISTS.

At the meeting of the Convention Board in November the offices of two State Evangelists were created, and Brethren W. H. McComb of Gloster and W. A. Borum of Greenville elected to this important work. Both of these brethren having formally declined to accept the work, for reasons good and sufficient, and yet to the regret of us all, the Executive Committee, after prayerful consideration, met in Jackson, Saturday, Dec. 15th, and unanimously and heartily elected Brethren Otto Bamber of Wesson and E. D. Solomon of McComb City, and they have accepted, to begin the work with the opening of the New Year.

These brethren will be under the superintendency of the Executive Committee and Secretary Rowe. It is the purpose of the Board to have these brethren work in the most needy places of the State, in towns and country churches. They will go both together or alone, as the occasion may require.

They will be accompanied by their singer, Brother Reynolds, who has just refused an offer of \$100.00 per month to sing for the evangelist of another denomination in our State. He is not only a fine singer himself, but knows how to get all the people to sing, and will render great service.

All churches and communities desiring the services of these brethren will make the same known to the Executive Committee, through Secretary Rowe, President Spores or W. P. Price, Recording Secretary.

W. P. Price, Rec. Sec.

THE MEETING AT SECOND CHURCH, JACKSON.

Following the dedication of our new house on Nov. 18th, by previous arrangement, brethren Solomon and Bamber, assisted by Brethren Reynolds and Winter, singer and violinist, conducted a 23 days' meeting for the church,

which resulted in adding 58 new members to the church and greatly reviving the membership. Among those who came in were the two oldest children of the pastor, aged eight and twelve years.

It was the busiest season of a busy year in a busy town, and yet the attendance was large all the time. On Sundays there were as many as two thousand people who attended the services.

Brethren Solomon and Bamber held forth the word of life with great earnestness and power. They showed sin no quarter at all, denouncing it, in high places especially, with the boldness of John the Baptist, pleading with the sinner with the tenderness of a mother for her wayward son. These brethren have an exceptionally clear conception of the doctrines of grace, and rely upon the Spirit's use of these in awakening the sinner and reviving the Christian. They are men of prayer, faith and the Holy Ghost. They will do good in any church in the land.

W. P. Price, Pastor.

A MISSISSIPPI BAPTIST SANATORIUM.

During the last session of the Legislature I was present at a meeting of physicians of the State, called together for the purpose of petitioning the Legislature to appropriate a sum of money to be used in establishing a hospital in Jackson. Owing to dissensions and rivalry between this and other cities, the project failed, and, possibly, may never be revived.

It occurred to me then, and I have since given the subject much thought, that perhaps, our great denomination (if properly brought before them) might be induced to contribute an amount sufficient to erect and equip a hospital or sanatorium under the control of the Baptist State Convention. Erected on the grounds of the Baptist Orphanage, under its Board of Trustees, the management would be easy and the enterprise shorn of many difficulties. The location is an ideal one. Being the terminus of one of the lines of the electric railway, it would be easy of access, and this growing city with its many railroads and manufacturing enterprises and rapidly increasing population, needs just such an institution. Besides, the influence and prestige and good to accrue to the denomination will be unsurpassed. Its establishment should be along the line of scientific attainment and endeavor—up to date in every respect, and in this way attract, not only the patients of the better class, but secure the support of the entire medical corps of the city of Jackson. With this simple announcement, I trust this question will be discussed by the Baptists of the State of Mississippi, by the ministers, physicians and laymen, and when the convention meets next year, some plan should be devised by which the scheme may become an accomplished fact.

The writer is past the age when an institution like the one outlined would be of any personal benefit to him, financially or otherwise. It would be a source of pride, however, to be instrumental in inaugurating a movement that can only result in good to my people and to the medical profession of the city and State.

F. L. Fulgham.

The following paragraph was taken from a private letter from Rev. R. A. Cohorn, now of Texas:

"It seemed to me that I could have known, if my eyes were closed and no name called, the writer of the report on Mississippi College, it is so like you. That is a fine historical paper and ought to be preserved in the archives of the college. There are facts related that ought to be preserved. Sometimes it is worth while to be an old man and remember things,

especially when they are incidents worth remembering. More and more I am impressed with the need of denominational schools. What has been wrought for the cause, as Baptists see it, by Mississippi College! All honor to the men who stood back of it in the days of doubt and darkness!

I am glad that men have lived to make possible and actual present things.

"In those days it came to pass", but always somebody was back of things "in those days". How true your saying "If any of us are to be remembered by after generations, it must be on account of some good work accomplished through us."

Rev. W. A. Roper has resigned the pastorate of the Southside church, Meridian. We are not advised as to his plans. He was elected missionary in the General Association, and may accept.

Bishop and Mrs. C. B. Galloway left Jackson on the 10th instant for Tampa, Florida. It is hoped that he may entirely regain his health, and resume his accustomed duties. He will probably spend most of the winter under Florida's genial sun.

It is reported creditably that Marshall Field without protest paid taxes on \$10,000,000.00 and the world knows at what high figure his estate was rated even up into the hundreds of millions. It is also said that Andrew Carnegie's assessment was only one half of that amount, and other noted millionaires in like proportion. Suppose all rich men were assessed and compelled to pay taxes as the sub-rich and dog-poor are, what a bloated treasury we would have.

Rev. J. L. Low goes from Water Valley to Magee. He will give Magee two Sundays, and divide the other two between two country churches. Bro. Low has been in Water Valley nearly two years, and has done a good work there. He is a good preacher, and an earnest, energetic pastor. It is to be hoped that his health will be entirely restored as he breathes the pure ozone of the pine belt.

ASUARATION.

Luke 15:17, 18; Phil. 3:13, 14.

Walter Scott tells us how gypsies stole the noble's child, carried him to a foreign land, left him to grow up in ignorance, and made the heir to an estate and a titled name hew wood and draw water. But all the time some memory burned in the child's heart. The boy awakened from dreaming of a fair, sweet face bending over him, from dreaming of the wide halls of a great manor house. So it is with man. He is an exile and he has wandered far. Yet he was born under the shadow of the throne and reared for the purple. The vision of the glory he has known, but lost, ever haunts and torments him.—Newell Dwight Hillis, D. D.

GRANITIC PRINCIPLES.

2 Cor. 7:10; Heb. 6:1.

As great blocks of granite or bricks are laid in soft mortar and then hardened into one solid structure, so when repentance, godly repentance, softens and renders pliable our spirits it is then that gospel principles can be laid into righteous character and can harden into granitic strength and endurance.—P.

LOVE GREATER THAN CREED.

Rom. 12:9, 10.

Dr. W. A. Mackay in his "Pioneer Life in Zorra" tells this instance of the old fashioned catechising of the minister in the pastoral visits, "On one occasion a boy who had been specially trained by his mother in good manners was being examined on the passage, 'All have

sinned.' 'Now, my boy,' said the minister, 'does that mean that everyone of us has sinned?' probably wishing to lead his catechumen on to the sinlessness of Christ. The boy hesitated, fearing that an affirmative answer might cast a reflection on the character of the minister. But on a repetition of the question he replied: 'Everyone has sinned except yourself and the elders.' The boy saved his politeness at the expense of his theology." May there not be some less vital theological points which might profitably be ignored for the graces of Christian unity and co-operation?

LOVE CASTS OUT FEAR

Col. 3:2.

Alberto Santos-Dumont says: "Many times, as I have floated in a balloon, I have been attacked by dizziness similar to that experienced when sitting on the outside ledge of a lofty window. Yet at an altitude ten times as great I felt not the least reluctance to walking along the slight framework of my airship. I have never known of anybody's becoming dizzy from looking out of a balloon at a great height." It is possible for one to live so near to heaven that the things of earth are small account and lose their power to annoy or distress.

FORWARD, UPWARD.

Heb. 12:1, 2

Up, my drowsing eyes!
Up, my sinking heart!
Up to Jesus Christ arise!
Claim your part
In all raptures of the skies!
Yet a little while,
Yet a little way,
Saints shall reap and rest and smile
All the day
Up let's trudge another mile!
—Christian Rossetti.

MOLE OR LARK, WHICH?

Jno. 16:33

"How stupid life is!" said the mole
"This earth is a dull, dirty hole!
I eat, I dig and I store;
But I find it all a bore!"
The lark sang high in the blue:
"How sweet is the morning dew!
How clear the brooks, how fair the flowers,
I rejoice in this world of ours!"
Which would you be of the two?
I side with the lark—don't you?
—Priscilla Leonard.

ACQUAINTED WITH GOD.

There was an old Bible woman in Leicester, England, whose custom it was to carry flowers to the hospital, and talk about their souls to the patients, nurses and even doctors. One of the doctors standing in the doorway one day remarked, "Do you believe God will hear your prayer? I'm hard up." The old lady answered, "Send me five pounds?" The old lady answered, "If you were introduced to the Prince of Wales, would you put your hand in his pocket at once?" "No," he said, "not till I knew him better." "You will need to be a great deal better acquainted with God before you can expect such an answer as you wish." But we may be so well acquainted with God that it will be perfectly natural to bring to him, as to our nearest and best friend, every need of our souls.—S. S. Times.

FORGIVE AS WE FORGIVE.

Mark 11:25; Matt. 6:14, 15

Judge Knowlton's only son forged his name. When it was discovered by the father, he agreed

to keep the secret if his son would that very night leave the country and the wife and child he had dishonored. He left on the midnight train and at noon next day took a steamer for Europe. He wrote months afterwards a pathetic appeal for forgiveness, but the father tore it up and threw it in the fire. That very night his son's little Gladys came to the judge, asking that she might say her prayers and "ask questions" the nurse would not answer. With a great love for the child, half-orphaned by her father's folly and sin, he consented. The child knelt at his knee.

"Our father who art in heaven—grandpa, does that mean he's everybody's father?" "Yes, my dear, so it says." "He must have some very naughty children, grandpa; does he love them, too?" Little Gladys did not see the spasm of pain which passed over the face that bent over her as Judge Knowlton answered, "I suppose he does." "Of course, fathers always love their children, even if they are naughty, 'cause they're fathers," prattled the child. The prayer proceeded: "Forgive us our trespasses as we forgive them that trespass against us;—what are trespasses, grandpa?" Nurse said, "Never mind what they are; hurry up and get to bed," but I want to know what are trespasses?" "Wrong-doings, sins," replied the man, as his hands took a firmer grip upon the arms of his chair. "Has anybody ever trespassed against us, grandpa?" was the next question was repeated: "Has was the next question. Gladys wondered that her grandfather did not answer. A little hand on his arm aroused him, and the question was repeated. "Hans anybody ever trespassed against us, grandpa?" "Yes, shamefully, cruelly" spoke the man, forgetting for the moment everything but his own wrongs. Gladys clasped her hands. "Oh, I'm so glad; then God knows just how to forgive us. I was afraid nobody had trespassed against us."

AS AN EAGLE—SO THE LORD.

Deut. 32:11

Rev. Wm. J. Long tells an incident that interprets and illumines this verse. A mother eagle had tried in vain to tempt her little one to leave the nest on a high cliff. With food in her talons she came to the edge of the nest hovered over it a moment so as to give the hungry eagle a sight and smell of food, then went slowly down to the valley, taking the food with her and telling the little one to come and he should have it. He called after her loudly and spread his wings a dozen times to follow. But the plunge was too awful; he was afraid and settled back into the nest. She soon returned without food and renewed her efforts to induce him to leave the nest, and partly succeeded. He sprang to the ledge above but flapped back into the nest and could not be induced to leave it. Suddenly the mother swooped down upon the nest and destroyed it. He was afloat now in spite of himself and flapped lustily for life. Over him, under him, beside him hovered the mother on tireless wings, calling softly that she was there. But he was so frightened that he fell faster and faster and was likely to be dashed to pieces. Then the old eagle shot under him and, as his despairing feet touched her broad shoulders, he righted himself and she dropped from under him, leaving him to come down on his own wings.—Current Anecdotes.

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WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:
Mrs. J. A. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Sunshine Farther On.

The mountain's face is wrapped in gray,
And chill and cheerless is the way,
As slow I tread the shadowed trail,
That stretches upward, still and pale.
But as I rise I see it glow
With what seemed cloud and mist below;
And soon I stand amid the dawn
Of warmth and sunshine—farther on.

O, soul, that beats the shadowed air
About the base of summits fair,
Be brave and patient. Mists obscure
The higher path. For thou must rise
On toiling wings to clearer skies,
And though the way seems dull and gray,
It lightens toward the summit day.
Thou too shalt stand amid the dawn
That flowed in sunshine—farther on.

—Youth's Companion.

CHRISTMAS GIFTS.

Christmas gifts for thee,
Grand and free!
Christmas gifts from the king of love,
Brought from his royal home above,
Brought to thee in the far-off land,
Brought to thee by his own dear hand.
Promises held by Christ for thee,
Peace as a river flowing free,
Joy that in his own love must live,
And love that infinite Love can give.
Surely thy heart of hearts uplifts,
Carols of praise for such Christmas gifts!

F. B. Havergal.

CHINA'S HONORABLE MISSION HISTORY.

The story is a long and inspiring one, reaching over seventy years, and marking the labors and sufferings of many of God's children. Some of these toiled long without fruit; some had scarcely begun the seed sowing, when they were called to lie down for their last long sleep, far from friends and native land. But the work has gone steadily on, and today there are many signs of progress. The work of native preachers and Bible women is a means of untold good. The throwing of responsibility for support upon native churches is a decided advance. Day schools and boarding schools are training the

young in secular and religious knowledge. The hospital and the dispensary are furnishing relief for bodily ailments. Theological schools are training native young men as preachers, while printing houses are sending forth the word of God and many other good books to the masses. Such are some of the signs of progress.

BOX PACKING OF WEST JUDSON ASSOCIATION.

The W. M. U. of West Judson Association sent a box to Rev. W. P. Holland, Wapanucka, Ind. Ter. The packing took place at Tupelo Baptist church on Oct. 10. The full valuation was \$163.10. The different societies were represented as follows: Poplar Springs, \$12.60; Pleasant Valley, \$3.50; Mt. Gilgaid, \$13.15; Locust Hill, \$2.00; New Prospect, \$5.00; Sherman, \$18.60; Tupelo, \$52.10; Union, \$4.00; Camp Creek, \$38.80; Zion, \$13.95. The frontier box work has become a very pleasant part of our work, the packing a most delightful occasion.

The box has been received, and many are the expressions of gratitude and thankfulness to each who took part.

Mrs. R. A. Kimbrough,
Vice-President of W. M. U. West
unhappyosy uospnr

CHRISTMAS.

Soon after this reaches you, Christmas, the gladdest of festivals, will shed its radiance around us. There is about it as it were, a halo or atmosphere of joy, to all. From the time when we were "wee tots" when every day was a play-day, we looked forward to Christmas, and though it so long coming) as a great occasion; and now with mature years we still look forward to it. There is the excitement of the mutual exchange of gifts, the homecoming of the beloved absent ones, the pleasure of family reunions, the inspiring sense of holiday; the snow, the holly, the mistletoe, the plum-pudding, the turkey, all betoken the near approach of this momentous occasion. What would the merriment, with all its good wishes, mean if that notable event had not taken place, the birth of the Christ-child, which the day is set apart to celebrate? In our exhilaration let us not forget the true meaning of the day. Its very name implies far more than most of us realize. The statement that it is called Christmas, because at the dawn of the Christian era, the "mass of Christ" was celebrated on that day, is hardly an adequate explanation. But when we learn that mass was used in the sense of "a sacrificial offering" and "Christ" in the sense of "one anointed," as kings were, with oil in ancient times on being crowned, only that instead of oil, it was with the "Holy Ghost and with power" and that this anointing signified a "consecration" or setting apart for a special design then the sacred meaning of "Christmas" as "the sacrificial offering of one consecrated by God for a special purpose", becomes clear to us, and we are reminded of John's sublime declaration, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." All glory to God for this precious "Christmas Gift."

Miss Clara Boyd.

Goshen Springs, Miss., Dec., 1906.

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With January and each succeeding issue, The Teacher and Quarterly will contain, in addition to regular lessons, material for a full graded supplemental course. This will include denominational doctrine, memorizing scripture and special Missionary Lessons, prepared on entirely new plan. Full information given in advance request.

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Dr. J. M. Frost, Sunday School Secretary of the Baptist Board: "It is a glorious book."

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of courage, and speak these words several times, slowly and earnestly—"faith, hope, courage." When sensitive over ill-treatment, take the correct physical attitude and say, several times slowly and earnestly—"love, patience, forgiveness," and see if you don't feel better.—Selected.

LITERARY NOTICES.

The Youth's Companion Calendar for 1907.

A Four-Leaf Hanging Calendar, lithographed in twelve colors and gold.

The new Youth's Companion Calendar for 1907 is both useful and ornamental. The Calendar proper is bold, clear type, and is given plenty of space. On its decorative side it is exceptionally beautiful. Each of the four panels presents a masterly reproduction of an original painting. On the first leaf will appear "A Venetian Scene," by Thomas Moran; on the second, "A Group of Children," by Maud Humphrey; on the third, "A Study in Bird Life," by Giacomelli; on the fourth, "The Blacksmith Shop," by F. Luis Mora. Each is worth separate framing, and for this purpose the panels are loosely tied together, so that each may be exposed in turn, yet all preserved. The panels are 12 inches high by 7 3/4 inches wide. The Calendar is copyrighted and published by The Youth's Companion exclusively for those who send \$1.75 for The Companion for 1907.

Carlson & Partin, real estate agents, Mont Eagle, Tenn. Any one wishing to purchase lots or land outside Assembly grounds or to rent lots inside grounds, will please correspond with them.

NOTICE.

A Graduate of the Conservatory of Music at Cincinnati and a Teacher of 8 years experience with the highest testimonials, desires a place in a female College or Private Family. Address, I. B. Underwood, Terry Miss. stating salary.

Harmon Publishing Co.
Printers
Publishers
Binders
Jackson, Mississippi

Dec. 20, 1906.

Dec. 20, 1906.

THE BAPTIST RECORD.

Next To Preaching the Gospel.

That is just what Doctors Hayden and Brown are doing in their new private sanitarium in Nashville. They are treating those unfortunate who have become addicted to alcohol and drugs and who are unable to throw off that yoke of death. Better than all, they are doing it in an ethical way and have the backing of the whole medical fraternity. There is nothing quackish about their methods or their work, but they are curing their patients upon sound medical principles.

There are men in Nashville who say that these two physicians have given back their lives to them, made them clean and strong and manly again and taken away from them that awful craving for whiskey and drugs, which is a terror of so many families throughout our land.

It is a pleasure to be able to so heartily recommend to excellent an institution, for any religious paper does its readers a service in pointing out a reliable institution like this and distinguishing it from the hosts of quack affairs scattered throughout the land.

Drs. Hayden and Brown are not experimenters, but have had much practical experience in this most beneficent work, and their sanitarium is beautifully situated, excellently furnished, heated and lighted. One cannot do better than to recommend to any whose relatives or friends are in need of such treatment this most excellent institution. It is far enough from the city to be quiet and restful and near enough to it to assure all patients that they are getting the best treatment possible. The institution is furnished throughout with the latest medical appliances and everything necessary for the successful treatment of such cases is to be found there, so that in every way Nashville is to be congratulated upon the possession of such an institution, as are also the many who need its treatment throughout our country.

One of the attractive things about this institution is the absolute secrecy in which it keeps the affairs of its patients. Any one either coming to it for treatment or having friends, to do so may be perfectly sure that their case will be handled in an absolutely professional manner. It has been reliably asserted that there are as many as two hundred thousand men and women in the United States at the present time who are addicted to some form of alcoholic or narcotic or are slaves to some drug from which they are desperately unable to extricate themselves. One hundred thousand suicides are accredited to the perverted use of opium annually in China alone. The conditions brought about in the human system by the use of drugs and stimulants are amenable to medical treatment and it seems that Drs. Hayden and Brown have a method of treatment by which such patients can be speedily and absolutely restored to health and usefulness.

ROBERT C. LOWE.

Better Than Spanking.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232 Notre Dame, Ind. will send her home treatment to any mother. She asks no money, write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

\$100 RUPTURE FOR \$6.00

The following unsolicited letter, which speaks for itself, has been received by P. B. Bostett Co., 641 First Ave. S. W., Minneapolis, Minn., of the famous Radical Cure (they are not like others), which is sent on free trial to everyone writing for it.

Gentlemen—Two years ago I purchased your Radical Cure Truss, paying the small sum of \$6.00. You are not wanting it, as I am completely cured. I must say you are the only house on earth I have ever dealt with. Your truss is exactly what you claim—it is easy and comfortable—it is a God's blessing to every sufferer. I please accept my thanks for the cure. I shall continue to tell every suffering man about my wonderful cure.

FRED REUTER.

Mandan City, Mich.

9.95 Buys This Large Handsome Nickel Trimmed Steel Range

without warming closet or stove. With high warming closet, porcelain lined reservoir, just as shown in picture. Large, square oven, with 12 cooking holes, body made of cold rolled steel. Duplex burner, brass wood or coal. Handsome nickel trimmings, nicely polished.

OUR TERMS are most liberal ever made. You can pay after you receive the range. We will deliver it into your home, and if you don't like it, we will take it back. The biggest bargain you ever saw. Equal to stores all over the country. Write for details, returns to us. We will pay freight both ways. Write today for our beautiful illustrated catalog. It is yours to select from. Don't pay until you see it. MARTIN SMITH CO., CHICAGO, ILL.

Deaths.

J. P. White Jr.

On Sep. 17, 1906, death entered the home of our brother, Rev. J. P. White, of Rome, Miss. and claimed as its victim his second son J. P. Jr.

He was born May 30th, 1891 being 15 years 3 months and 17 days old when he died. J. P. was a quiet, obedient and respectful son and was a favorite with every one who knew him and especially by those who knew him best.

He was converted, under his father's preaching, just a short while before his death. The love and affection which the people of his town held for him was clearly shown when they begged, of his father, the privilege of bearing all of his burial expenses. Having this request granted he was handsomely laid away.

His burial was very largely attended and the services were conducted by the writer.

May God comfort the sorrowing family.

His Friend

J. E. BARNETT.

Hinton-Catlett.

Mr. R. E. Hinton and Miss Helen C. Catlett, both of Canton, Miss., were married Oct. 31, 1906 at the bride's home near Canton. It was a beautiful house wedding having many of the relatives and friends present. The writer officiating.

R. L. BUNYARD.

Snyders' Moth Death

In perforated polished metal boxes kills moth, worms, moth eggs. Has letted book attachment to hang in upright Pianos. Moths work unimpeded in pianos everywhere—this is the time to kill them, while incubation is slow. Don't open simply put boxes in trunks, closets, drawers, etc. No bad odor, clean, effective 1 yr. 15c a box; 2 boxes post-paid for name of your druggist and 25c. Snyder & Co., Dept. 33 Wilmington, Del. Solo Mfr.

A Successful Combination.

The Combination Oil Cure for Cancer and Tumor is a recognized success. Beware of imitations. Write to-day to the Originators for his free books. Dr. D. M. Bye, 316 Illinois St., Indianapolis, Ind.



The Superiority of this neat shoe lies in the exceptional long wear it gives—Various Leathers from \$1.50 to \$1.75

CRADDOCK-TERRY CO. CHICAGO, ILL.

BIRTH OF THE CHILD JESUS.

This occurred in Bethlehem, the house of BREAD. Here David was born and spent his early life. Hence Bethlehem is called the City of David.

Here also, it is said that the scene of the beautiful narrative told in the book of Ruth was laid, but its highest glory is being the birthplace of the world's Savior and Lord.

Unto Eve, the mother of all of Adam's descendants, this child was promised as the seed that should bruise the serpent's head. Abraham rejoiced to see His day and was glad. David said of this promised Child, "His name shall be continued as long as the sun * * * and all nations shall call Him blessed: Unto Isaiah was permitted a deeper insight into the life and character of the promised Seed, saying, "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

This the only begotten Son of the Father, has become the Son of Man that He might be Surety, Sacrifice, Advocate and Salvation, for all of the adopted children of the Father. The government to rest on His shoulder, for He is to rule in His kingdom over all worlds.

His name shall be called Wonderful, for He shall be wonderful in person, wonderful in character, wonderful in love, showing mercy to the vilest sinners, yea, in every part of His character and work He may justly be called Wonderful for "no man knoweth the Son but the Father."

He is called the Counsellor, for the words of wisdom from God came through Him, bringing to light life and immortality through the Gospel, thus counseling men to salvation.

He is the mighty God, for this Child awes equal to the Father and one with Him according to the sacred mystery of the Trinity in Unity. He exercises the Divine Nature through His human nature, and shows Himself mighty to save His people and to overcome their enemies.

He is the everlasting Father, the second Adam, the Lord from heaven and has become to all them that obey Him, the Author of eternal life.

The Prince of Peace, thus becoming the Author of reconciliation to God, the Giver of peace to the heart and conscience. The Prince of peace who commands all His subjects to live at peace with each other and to follow peace with all men.

So in Bethlehem, the house of bread was born the Savior, the bread of life, and there were in the same country shepherds abiding in the field and keep watch over their flocks by night, and to the angle of the Lord shone around them and they were sore afraid. And the angle said

unto them "Fear not for behold I bring you good tidings of great joy which shall be to all people" * * * and suddenly there was with the angle a multitude of the heavenly host praising God and saying Glory to God in the highest and on earth peace good will to wraðemvbgkq peace good will toward men."

And it came to pass that when the angles went away the shepherds said one to another "Let us now go even unto Bethlehem and see this thing that is come to pass, which the Lord hath made known to us, and they came and found Mary and Joseph and the Baby lying in a manger." And they saw the young Child with Mary His Mother, and they fell down and worshiped Him, and opening their treasures they presented unto him gifts, gold and frankincense and myrrh."

Thus have we clearly foretold and impressively described the birth of Jesus Christ our Lord and Savior.

It matter little that He was not born on the 25th day of December, nor that the day is perverted by some, our celebrating it with gifts and joy is recognizing the birth of the world's Redeemer and we cannot think of this birth without thinking of His life, and we cannot think of His life without contemplating His death by which the world might be saved.

After His death and resurrection all power in Heaven and in earth was given unto Him, and before he returned to Heaven from whence He came He commanded His Disciples to go preach His Gospel to every creature declaring His good will to all men—so let there be EVERYWHERE, EVERYWHERE, CHRISTMAS tonight.

"Christmas in lands of fir tree and pine
Christmas in lands of the palm tree and vine
Christmas where corn fields lie sunny and bright
Christmas where snow peaks stand solemn and white
Everywhere, Everywhere Christmas tonight

"Christmas where children are hopeful and gay
Christmas where old men are patient and gray
Christmas where peace like a dove in its flight
Broods over brave men in the thick-est of the fight
Everywhere, Everywhere Christmas tonight

"For the Christ Child who comes is the master of all,
No place to great—no cottage too small
The angels who welcome Him sing from the height,
In the City of David is a King in His might,
Everywhere, Everywhere Christmas tonight

"Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred for sin,
Christ's care for the weakest, Christ's

courage for right
Christ's dread of darkness, Christ's love of the light,
Everywhere, Everywhere Christmas tonight

"So the stars of the midnight which which compass us round,
Shall see a strange glory and hear a sweet sound,
And cry, look—the earth is aflame with delight;
O Sons of the morning rejoice at the sight,
Everywhere, Everywhere Christmas tonight."

The law shows the glory of God in holiness, justice and truth and His friendship for saints.

In Christ is seen the glory of God in His mercy and love for sinners, so to every one, to every one, and everywhere, let there be Christmas tonight.

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On account above occasion we will sell round trip tickets to all points on line of Q & C also to all points East of Mississippi and South of the Ohio and Potomac Rivers, including Washing, D. C. and Cincinnati, Ohio.

Tickets on sale Dec. 20th, to 25th inclusive; Dec. 30th and 31st also Jan. 1st 1907, with limit good to leave destination returning not later than midnight, Jan. 7th at rate one and one third fare plus 25 cts for the round trip. For further information call on or address.

W. E. PLEASANTS,
Ticket Agent.
Jackson, Miss.

THE TRUE RICHES.

By President W. H. P. Faunce, LL.D.

There is no more instructive contrast than that often drawn between the Greeks and the Phoenicians. Six hundred years before Christ the Phoenicians were the pioneers of the world in invention, discovery and trade. They understood better than any other people arithmetic, navigation and commerce. They invented the alphabet. They dotted the Mediterranean shores with their ports. They circumnavigated Africa. They fought with the Greeks for the supremacy of the western world. But they passed away and left practically nothing behind them, while the Greeks are today our authoritative teachers in literature, philosophy, art, politics and ethics. The Phoenicians valued arithmetic only that they might keep accounts, the alphabet only for business correspondence, colonies only as trading stations, government only as security for buying and selling, and civilization itself as a huge market. No such nation can make any permanent impression on the world. "Ashes to dust, dust to dust" is its fitting epitaph.

Not because England is a nation of shop-keepers has she endured, but because she has been the home of Magna Charta, and parliamentary government, and freedom of the press. Not because we find "made in Germany" on so many useful articles do we reverence Teutonic genius, but because the whole climate of the modern world has been created by Goethe and Schiller and Kant and Hegel and Wundt and Helmholtz and Virchow. The contribution of Rohde Island to history is not to be found chiefly in the number of sandals she keeps in motion, desirable as they may be, but in the germinating ideas she has given to all modern governments in her rearing of men who cannot be bought, in the freedom broad-based upon the people's will, which she attains and bequeaths to her children. To love reality, whether it brings us gain or loss, to perceive truth and follow it at any cost—this is the first duty of every educated man who goes forth into the world.

"You will hear every day," said Ralph Waldo Emerson to a group of college men in 1838, "the maxims of a low prudence. You will hear every day that the first duty is to get land and money, place and name. * * * When you shall say: 'As others do, so will I; I renounce, I am sorry for it, my early visions; I must eat the good of the land and let leaping and romantic expectations go until a more convenient season'—then dies the man in you; then once more perish the buds of art and poetry and science, as they have died already in a hundred thousand men. The hour of that choice is the crisis of your history."

The most vital of all the divine

gifts is that of character. God gives this only in the sense that he gives power to achieve it. It does not mean innocence—mere keeping out of things. It does not mean obedience to a set of rules, whether found in Poor Richard or in Holy Writ. It does not mean that a man is infallible or spotless or saintly. It means that at the heart of him he is dedicated to the best he knows, and is, in spite of crudities and blunders, sincerely and steadily preferring righteousness to any rewards on earth or in heaven. Now, the superb opportunity in the realm of character is that each man can have it for himself, if he will. That all men should have health or wealth or learning is impossible. But in the realm of character, wanting is having. Steadily and persistently to want rectitude is to be already far on the part toward it.

It is in the power of every man to say: "I yield to the best I know; I accept the duty which lies nearest; I follow the light from this time forth." Millet said that when he dropped Parisian portraits and began to paint the peasants in the field, Lincoln said that when he said of slavery, "If the time ever comes when I can hit that accursed thing, I will hit it hard;" Dr. Reed said that when he gave his life to banish yellow fever from the western hemisphere; Adoniram Judson said that when, soon after leaving this commencement platform, he sailed for India. In the realm of art, you may call that change an awakening; in the realm of morals you may call it conversion; in the realm of science you may call it devotion to truth; but everywhere it is essentially the same thing—the surrender of man's entire personality to his highest vision. And when a man thus surrenders each morning to his ideal, he shall find that ideal constantly replaced by others, purer, loftier, more resplendent, until he discovers that the next is God!



GRIP-IT does not make you sick or otherwise inconvenience you; cures the worst cold QUICK!
GRIP-IT cures ordinary colds in hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the throat. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.
Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer; and you need PORTER'S CA-TARRH-O.
The sufferer, in the first stages of catarrh, can secure a half scale of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by PORTER'S CA-TARRH-O.
A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 25c. Send stamp will not kept by your dealer. PORTER MEDICINE CO., Paris, Tenn.

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BY HIS WIFE

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DOING PERSONAL WORK IN THE WRONG WAY.

1. Don't do it.
2. If you are doing it, quit.
3. Don't do it at the wrong time.

Never ask a subscription of a hungry man; never try to interest a man who is chasing after a train, in foreign missions; and never make a morning call on a woman in the midst of house-cleaning, whose husband is sick, whose girl has left her, and whose baby has just swallowed a button and upset a bottle of ink, to enlist her sympathies in behalf of a poor, but worthy young woman who wants to go to Vassar.

4. Don't do it at the wrong place. Never try to entertain a bank teller at his window; never take advantage at a funeral to get the young people together to arrange for the sociable, never inject your views on second probation or the seventh chapter of Romans in the midst of the business meeting; never take a beam out of your neighbor's eye when there's a crowd looking on. You might get a cinder in your own.

5. Don't try to prance before you learn to walk. Don't be in too great a hurry to show Methusalem how the thing should be done. The world was here ages before you came, and never knew you were coming. It will be here ages after you have gone away, and maybe it won't know you were here. Hold up your head and step high; that's right. But keep close enough to the earth—which is the humble planet the rest of us inhabit—to have something to put your foot on when you set it down.

6. Don't sing long meter hymns to common meter tunes. Eh? "Who does?" Oh, lots of people; older and wiser and more experienced than you youngsters. I have heard common meter sermons preached from long meter texts by short meter preachers to peculiar meter congregations, and the effect is a fugue that makes the organ shudder. Keep your ears open, and you'll catch yourself at it one of these days, unless you should die a great deal younger than you are now.

7. Don't pump after your sucker's dry. If you have nothing to say, don't say it, and it will be most highly appreciated by the entire congregation. If you have something to say, say it and quit. Don't say it all over again another way; don't keep on making a talking sound with your mouth, under the impression that you are still saying something; don't keep on wandering to and fro in a wilderness of speech in the hope that you will come out into a clearing or strike a road that will lead you to town by and by. You'll come out at the same hole you went in at every time, if you once lose your bearings.—Robert J. Burdette in Christian Herald.



REV. J. W. BLOSSER, M. D.
A Noted Minister and Doctor of Atlanta, Ga., is Meeting with Wonderful Success.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climatic condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and you will receive the free package and an illustrated book.

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DR. JNO. P. STEWART, Supl., Box 4, Fardale, Ky.

ESPERANTO.

The basal principle of this new language is simplicity. Dr. Zamenhof in forming it took the simplest forms in all the leading languages of the world, and put them together. It took some time for the merits of the new attempt at forming a universal language to be realized, but now it is making immense and rapid strides. There are more than fifty periodicals published in this language, and hundreds of books. One session of the World's Christian Endeavor Convention at Geneva was held wholly in Esperanto, and it is seriously proposed to make it the language of the coming Hague Peace Conference. It is coming so rapidly into vogue that so prominent a magazine as the North American Review is to publish monthly lessons in Esperanto, and the Fleming H. Revell Company of New York, Chicago and Toronto, has published a full series of instruction books in the new international language. The trouble with all previous attempts in this direction has been that they have been too complex and too difficult to learn and to remember. Esperanto is simplicity itself. The letters always have the same sound. The accent is always on the next syllable to the last. Every word that ends in "o" is a noun. Every word that ends in "a" is an adjective. There are no irregular verbs, declensions or conjunctions, and there are no exceptions to any rules. Once you have learned a thing in Esperanto you are sure of it; it is always and everywhere the same. It is fun learning it, because every step is taken with confidence. The roots are all the familiar roots of Latin, French, German and English, and the variations are always formed the same way. Thus "patro" is father; "patrino," mother; "filo," son; "filino," daughter. What could be simpler? To learn Es-

peranto is almost as easy as stealing candy from a baby. It is the coming universal language.—Watchman.

THE VILLAGE PREACHER.

"More bent to raise the wretched than to rise,
Still in his duty prompt at every call,
He watched and wept, he prayed, and felt for all;
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way
At church, with meek and unaffected grace,
His looks adorned the venerable place.
Truth from his lips prevailed with double sway,
And fools who came to scoff remained to pray.
The service past, around the pious man,
With steady zeal, each honest rustic ran;
Even children followed with endearing wile,
And plucked his gown, to see the good man's smile.
Their welfare pleased him, and their cares distressed;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven."
—From "The Deserted Village."

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The following unsolicited letter, which speaks for itself, has been received by F. Buchstein Co., 649 First Ave., So., Minneapolis, makers of the famous Radical Cure Truss (they are not like others), which is sent on free trial to everyone writing for it.
Gentlemen:—Two years ago I purchased your Radical Cure Truss, paying the small sum of \$6.00. You or anybody else cannot buy it now for \$100.00, unless I am not wearing it, and I am completely cured. I must say you are the only honest truss firm I have ever dealt with. Your truss is exactly what you claim—it is easy and comfortable—it is a God's Blessing to every sufferer. Please accept my thanks for the cure. Shall continue to tell every suffering man about my wonderful cure.
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THE NATION'S NEED.

What do we need to keep the nation whole,
To guard the pillars of the State?
We need
The fine audacities of honest deed;
The homely, old integrities of soul;
The swift temerities that take the part
Of outcast right—the wisdom of the heart;
Brave hopes that Mammon never can detain,
Nor sully with the gainless clutch for gain.
We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august
As the white vigil where the angels kneel.
We need the faith to go a path untrod,
The power to be alone and vote with God.

—Ernest A. Boom.
Merchantville, N. J.

AN EXAMPLE IN GIVING.

There is a church in one of our Boston associations whose record as found in the annual reports, presents features of interest to the average pastor of the average church.

The present pastor has served the church about seven years. About the same number of members have been removed from the membership roll as have been added. This state of things marks each year so that there has been practically neither net gain nor loss, yet the church is in many respects much stronger now than ever.

The steady normal increase of gifts to missionary and benevolent objects with the story of this development will illustrate the secret of the present strength. The church has never had any very poor, nor very wealthy members. Its membership consists, in the main, of employees, wage and salary earners.

In 1899 the report shows that the total gifts to missionary and benevolent objects amounted to 93 cents per member. This per capita rating

has steadily increased until the report of 1906 shows a gift of \$5.17 per member, which is more than a five and a half fold increase during seven years. A slight increase in current expenses appears alongside of this, due mainly to the payment of back debts, and an increase of the pastor's salary.

This growth is not the result of any unusual good fortune, but of steady increased giving on the part of church members. During this period all sources of income other than free will offerings have been unknown. There are no fairs nor entertainments for obtaining funds. Bills are promptly paid and the business committee is never worried over the problem of church finances. In its own association this church stood third in gifts per member three years ago; second, two years ago, and headed the list last year.

In each department of the Sunday school except the adult, missions are a feature every Sunday. Offerings for benevolence are received along with the usual collection for expenses. For the past two years the gifts of this school to missions have materially exceeded the amount expended upon itself. The adult department is composed of organized classes, each having its own treasury from which flow many dollars for benevolent purposes. A boys' and girls' meeting is held Sunday afternoons; once a month is a missionary meeting.

The Women's Mission circle received this fall a strong Farther Lights circle into its membership while a new Father Lights circle of younger women has been formed. Both circles are studying "Christus Redemptor." The record of gifts from the women of this church is phenomenal.

A Men's Mission Study class composed of sixteen sturdy men meet the pastor once every fortnight, when they study together Bishop Thoburn's "Evangelization of India," a chapter of an evening.

Church support is by weekly envelope and pledge. In April, 1900, the church voted to introduce a missionary envelope on the first Sunday of each month to provide for un-

pledged offerings to ten missionary and benevolent objects which a Baptist church should support. This was upon the percentage plan giving from 2 1/2 to 40 per cent to various objects. At length the bi-pocket envelope provided for a missionary offering each Sunday, resulting in a considerable increase in gifts.

This church has proven that missionary teaching, and its resultant increase of gifts to missions, provides also a healthful increase of funds for current expenses.

TO LAUGH AT OR NOT.

"Is Maude taking a day off to celebrate her birthday?" "No; she's taking a year off."—Boston Transcript.

"Did the old man settle anything on his daughter and her husband when they married?" "Yes, indeed, he did; he settled himself."—Baltimore American.

"We can't get all at once into the exclusive circles, ma. We haven't got the prestige." "Well, law sakes, Sairy, can't we buy some?"—Baltimore American.

Nell—"Mr. Staylate is just the nicest thing going." Belle—"Yes; but the trouble is you can't get him started going until about midnight."—Philadelphia Record.

The Owner—"Why are you arresting us?" The Country Constable—"Wal, I need th' money. I'm trying ter git enough from fees ter buy an automobile myself!"—Life.

"Bobby, did you have a good time at the picnic?" "Yes, mother." "Why didn't you stay until it was over?" "What was the use, mother? We were through eating."—Milwaukee Sentinel.

"A man in public office should not be indifferent to this world's goods." "No," answered Senator Sorghum, "but it is not always wise to let himself be caught with them."—Washington Star.



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Send 4 cents in stamps for sample worth double the money.

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